

The Collins testimony

At the conclusion of General J. Lawton Collins' testimony on May 26, the score stood three to one against MacArthur's proposed Korean strategy. The Army Chief of Staff made these main points: 1) Even from a military standpoint it was advisable to relieve MacArthur because he was not "in sympathy with the basic policies governing our operations in Korea." 2) Reluctantly, Collins pointed out that last November the field commander had been instructed, not in a "flat directive but as a matter of policy" ("clearly enunciated by the Joint Chiefs"), to use only South Korean forces in his push toward the Yalu River. MacArthur, however, had sent in American forces. While Collins did not stigmatize the General's conduct as disobedience or insubordination, he said it led the Joint Chiefs to fear that if he ignored one policy, without consulting them, he would ignore others of a more serious nature. 3) It is conceivable that MacArthur's strategy might win more quickly in Korea than our present plan of action. The danger, however, is that his proposals might bring on a global conflict at a time when neither we nor our allies have sufficient forces in Europe to fight a holding action against the Soviet Union there. Our policy is to make no move which would expose our western European allies to the risk of falling under Soviet domination.

... and Vandenberg's follow-up

General Hoyt S. Vandenberg, Air Force Chief of Staff, who followed Collins to the stand on May 28, made the score four to one. Vandenberg opposed MacArthur's plan for bombing Manchuria as "very unwise." Under repeated questioning, he admitted that the Air Force could lay waste Manchuria. Such an operation, however, would be an ineffectual "pecking at the periphery" of the real enemy. To carry out MacArthur's strategy successfully would require "roughly double the strategic air power of the United States." Air power, Vandenberg explained, must strike at the heart of enemy industrial centers to be efficient. These industrial centers are not in Manchuria. They are in Russia.

While we can lay waste the industrial potential of Russia today, or we can lay waste the Manchurian countryside, we cannot do both, because we have got a shoestring Air Force.

The U. S. Air Force, with the atomic bomb, Vandenberg went on, "is the one thing up to date that has kept Russia from going to war." Should we become involved in a major war with Russia (a possibility, he thought, if we follow MacArthur's strategy), then the Air Force must be prepared for one main job—to destroy the Soviet industrial centers. Our Air Chief thinks it's anything but "defeatism" to say we cannot do this and also expand the war in Korea. The longer the Joint Chiefs talk, the clearer it becomes that MacArthur's claim that they supported his strategy has backfired. No wonder the anti-Administration Senators are squirming in their impatience to curtail the testi-

CURRENT COMMENT

mony of our military authorities. Admiral Sherman's testimony, still to come, may prove an even more unpleasant experience.

Sokolsky's new sin

George A. Sokolsky, columnist for King Features Syndicate, published a piece in the New York *Journal-American* on May 22 which seems to us to be pretty much below par. Entitled "Bradley's View on Truth," the column said that neither Secretary Marshall's nor General Bradley's testimony in Washington had added much to our information—except that Bradley revealed that military men are not trained to tell the truth, the whole truth and nothing but the truth. This is the journalist's sweeping conclusion from Bradley's reply that he would never carry a disagreement about military policy over the head of the Commander-in-Chief to the American people. He based his reply on his loyalty to the Constitution, which (one would imagine) should have impressed the columnist. "I wouldn't profess that my judgment," said the General, "was better than [that of] the President of the United States or the Administration." Instead of respecting General Bradley's modesty in being ready to bow out if his advice were not acceptable to his military and civil superior, Mr. Sokolsky had the poor judgment and worse taste to accuse a man who has devoted his life to defending his country of not being devoted to the truth. Sokolsky ought to know that officers in all large organizations—political parties, business concerns, fraternal associations, professional societies and religious bodies—often judge that much more harm than good would often come of insisting that "they're all out of step but George." There is such a thing as civil anarchy. Mr. Sokolsky seems to think it is a sin to keep one's counsel to oneself in order not to be the occasion of disrupting group-action. Maybe he didn't think this one over.

Mutual security program, 1952

For a comprehensive and up-to-date exposition of U. S. global policy we commend to our readers President Truman's May 24 message to Congress on foreign aid for 1952. It outlines ways and means of meeting the Soviet "triple-threat," which is 1) world-wide; 2) total, affecting every form of human endeavor; 3) of indefinite duration. To build up the total free-world

strength, the President asked for \$8.5 billion in new appropriations:

Area	Aid: (in millions)	Economic	Military
Europe	\$1,650	\$5,240	
Middle East; North Africa	125	415	
Asia	375	555	
Latin America	22	40	
Administrative expenses	78	..	
Total	\$2,250	\$6,250	

Noteworthy are the continued emphasis on European military aid, as large this year as last, the increased military aid for the Middle East, including recognition of Iran's needs, and the relatively large allocation of both military and economic aid for Asia. Noteworthy also was the President's reference to Red China, upholding Assistant Secretary Rusk's new position (AM. 6/2, p. 233) and disowning Secretary Acheson's lame explanation of the way the Reds took China "by default" (AM. 4/1/50, p. 743):

Using the weapons of subversion, false propaganda and civil war, the Kremlin has already reduced China to the status of a satellite. The Soviet rulers have turned their satellite armies loose on the Republic of Korea.

Against similar moves elsewhere the United States must continue to help build a "defensive shield." That is "the best hope of producing changes in the policies of the Soviet Union without a world war." Although Latin-American countries are allotted only \$22 million in economic aid, no one, in or out of Congress, can deny that the President has presented an impressive picture of our global strategy.

Blow at wartime shipping profits

Shipping interests are not too happy over a small clause which Representative Albert Thomas (D., Texas) and Senator John J. Williams (R., Del.) succeeded in having inserted into the Independent Offices Appropriations bill for 1952. By this provision, the Maritime Administration, the Commerce Department and the U. S. Controller General are directed to pay only "just compensation" to an owner whose vessel is taken over by the Government in time of war or emergency, or whose vessel is lost while under Government "war risk insurance." The purpose of this clause is to prevent some of the tremendous profits which shipping companies made during the last war, and have made in all our wars for the past hundred years. In a letter which he wrote to Mr. Thomas, Lindsay C. Warren,

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Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

*Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.
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Controller General, mentioned the case of a company which acquired twenty-three vessels from the Government in the early 'twenties. Though these ships cost Uncle Sam about \$40 million to build, the company bought them for exactly \$1,570,000. On December 31, 1941, they had a book value of only \$982,000. The company chartered them to the Government during World War II for \$7,162,000. In addition, when ten of the ships were sunk, the owners collected \$4,910,000 in insurance. All told, they came out of the war with \$12,712,000 on an investment which twenty years earlier had cost one million and a half. Since this was not an isolated case, the Thomas-Williams amendment may save the taxpayers millions of dollars. It makes the record of the present Congress look a little better.

Aid to India

Both houses of Congress having passed a grain-to-India bill, conferees were busy last week ironing out the differences between them. Over three months after President Truman had requested it as a matter of immediate urgency, the House on May 24 finally passed, 293 to 94, a bill authorizing a loan of \$190 million to India for the purchase of grain and other food products in this country. The Senate had passed a more restrictive bill on May 16 calling for "the immediate and continuing repayment" of part of the loan in "substantial quantities" of manganese and the strategic monazite useful in the development of atomic energy. The House bill does not specify the materials, though it also looks to some *quid pro quo*. India already supplies us with strategic materials, except for the embargoed monazite. We can get that mineral from Brazil, Florida and North Carolina. According to Rep. Carl T. Durham (D., N.C.) deposits are also being developed in Idaho which will yield 5,000 tons a year by the end of 1952. Congress can partly redeem itself by agreeing on the House version without delay.

Economizers undermine housing

Responding to an appeal by the President, the Senate subcommittee handling appropriations voted on May 22 to restore the crippling cuts in the public-housing program which a short-sighted group in the House sneaked through several weeks ago (AM. 5/26, p. 207). Under the Housing Act of 1949, which was co-sponsored by Senators Taft and Ellender, 810,000 low-cost public-housing units were scheduled for construction over a period of six years. In his January budget message, President Truman, using the discretion granted him under the act, reduced the annual quota of 135,000 units on account of the demands of our defense economy. He asked for funds sufficient to construct only 75,000 units in the fiscal year beginning July 1. That cut served to bring the public-housing program in line with restrictions on other types of housing. In one of its periodical economy binges, the House, with many members unaccountably absent, voted on May 4 to slash public-housing production in fiscal 1952 to 5,000 units. The effect of such ill-considered action, which ignored the House's own Appropriation Com-

mittee's recommendation for 50,000 units, was to place on lower-income groups a disproportionate share of the sacrifices involved in defense-inspired restrictions on new dwellings. It also sent into a tailspin all the communities which have already made plans and committed funds for public-housing projects. By its action on May 22, which the full Senate will likely approve, the Senate subcommittee has made it possible for the House to reconsider its intemperate action. If the absentee representatives show up for the showdown vote, they should have little trouble reversing a manifestly unjust and disruptive decision.

GM vs. NAM

The National Association of Manufacturers, which can generally be counted on to put its foot in its mouth, outdid itself two weeks ago when it appeared before the Wage Stabilization Board. It argued that the Board ought to disallow the annual productivity wage increases which are provided by most labor-management contracts in the auto industry. It called them inflationary. As usual, the NAM argument sounded persuasive—at least until a spokesman for General Motors arose and exploded it. He told the Board that productivity clauses are decidedly *not* inflationary, since they are paid for by increased production. They don't add a cent to unit labor costs, testified Harry Anderson, a GM vice-president, and therefore furnish no justification for a price increase. Not in order to gloat over the NAM's discomfiture, but solely to satisfy the canons of objective reporting, we must point out that General Motors is one of the NAM's most powerful members and biggest duespayers. The bureaucrats on Manhattan's West 49th Street, where the NAM has its headquarters, had better watch out.

Hollywood commies who've "seen the light"

We're all for the conversion of Communists, but we'll be pardoned, we hope, for entertaining some slight suspicion about many of the Hollywood writers, directors and actors who have been testifying before the House Committee on Un-American Activities. Author Budd Schulberg (*What Makes Sammy Run*, *The Disenchanted*), for example, testified that he quit the party in the early 'forties because it had started dictating to him how he should write. Well, that's bad, of course, but one can't help wondering if that's *all* friend Schulberg found wrong with communism. The fact that such suspicions as ours arise places an added burden on the House Committee, which ought, in fairness to those questioned, make public any facts indicating that all earlier ties with communism have been actually and effectively broken. One means to establish this would be to find out whether those who profess to have "seen the light" are still contributing to the treasury of the party. The commies still have plenty of money at their beck and call. They have recently started a new newspaper, *Our Party*, for party members only. The charge is made that Hollywood is the greatest single source of CP revenue. Let the House Com-

mittee find out whether the recent "converts" have seen the light sufficiently to help dry up that source.

Pawtucket's teacher strike

Pawtucket, R. I., is a town of 80,000. It employs 500 public-school teachers. Their base pay ranges from \$2,400 to \$4,000 a year, although no teacher is actually receiving the maximum. No basic increase has been granted them since 1946. In fact, according to reports, the teachers were "frozen" in whatever salary brackets they were then in. Years of service were to be counted from 1946, no matter how long a teacher had been in a salary bracket. Since they were given a curt "no" when they asked for a cost-of-living rise of \$410 a year, 485 of Pawtucket's teachers went on strike over three weeks ago. Francis E. Welch, head of the town's school committee, is quoted as having taken this position:

It's not up to the school board to be concerned with the cost of living of the teachers as long as we pay salaries sufficient for services rendered. When we drop that method of determining salaries, we drop our type of government and definitely aim toward socialism.

The principle Mr. Welch enunciated—apart from the demagoguery about socialism—is an immoral principle, flatly condemned in papal encyclicals. The basic criterion of a just wage is *human need*, not the elusive value of "services rendered." The only basic question, as far as a just determination of what the teachers ought to get is concerned, is how much a public-school teacher needs to live the way a public-school teacher ought to live in Pawtucket—dressing decently, eating sufficiently, dwelling in a respectable place, subscribing to a half-dozen good periodicals, buying a good book now and then, patronizing the fine arts on a modest scale, perhaps doing a bit of traveling and in general seeking professional self-improvement. That \$2,400 a year is insufficient, even for the unmarried, to begin living such a life ought to be self-evident.

Court crosses us up

Every time we change into our summer garb of 24 instead of 32 pages, the events we must comment on, instead of tapering off (as they *should* when the temperature soars), take a new spurt. On May 28 it was the U. S. Supreme Court which crossed us up. The jurists, who should soon wind up their October, 1950 term, approved the green light the Federal Communications Commission had given CBS on color television (AM. 11/4/50, p. 151). They also upheld a Federal district court decision that Virginia's poll tax was not in violation of the Federal Constitution, since it applies to whites as well as colored. On the other hand, they would not take another look at a lower court's ruling that a Birmingham (Ala.) ordinance segregating white and Negro residential areas was unconstitutional. They did the same with a ruling barring a Southern railroad from segregating Negro passengers. They still have to rule on those eleven Communists. This case has been hanging fire so long it looks as if the Court might be split on it.

WASHINGTON FRONT

The current hearings on foreign military policy have once again brought out a deep-seated problem connected with our American way of conducting a democracy. This has to do with where to draw the line at secrecy in the steps that lead to the formulation of a policy on relations with other countries. At the beginning of the hearings, the chairman of the joint committees laid down and stuck successfully to a two-fold program: 1) the hearings would be "secret," that is, closed to the press, so that everything relevant, no matter how important, could be said; but 2) the transcript of the testimony would be immediately made public, after having been "screened for security."

Senator Russell must have laid down this program with some misgivings, and he still manifests some uneasiness over it. On at least two occasions he has lectured his colleagues on the necessity of keeping secret anything not released to the press, and he has by implication accused some of them, at least, of "leaking" to favored members of the press things that should never have been told.

It is an old story. Time and again there have been so-called "executive" (confidential) meetings of committees, but sure enough, within twenty-four hours some indiscreet member has broken the confidence. Sometimes the leak is not very serious, as the matter would have come out later anyway. But in the present case irresponsibility, arising usually out of stupidity or vanity on the part of some Senators, could be absolutely fatal to the interests of the country.

One wonders, in fact, whether even the screening process used on the hearings is safe and adequate. It is a commonplace in crime detection and espionage that the sleuth never gets the whole clue to the mystery all at once. What he does get is a multitude of small indications, apparently not interrelated, but which, when they are all laid down together, fall into a pattern and furnish the solution. One has the uneasy feeling that even with what has been published Soviet intelligence could put together enough separate details to give it a full picture of our most secret plans. Secretary Marshall confessed that he felt like a Soviet intelligence agent.

On the local front, an event of some importance has happened. In the 1870's the District of Columbia had a legislative assembly (since abolished). That body passed an ordinance laying severe penalties on restaurants, etc., refusing public facilities to Negroes. When the code of statutes was republished at the turn of the century some unknown person quietly dropped that law out of the books. Now the Municipal Court of Appeals has ruled that the ordinance is still valid. The question will certainly go to the U. S. Court of Appeals and then to the Supreme Court.

WILFRID PARSONS

UNDERSCORINGS

Labor has been invited to play an important part in foreign affairs by sending personal letters to European workmen. To challenge the distorted picture Europe's Reds paint of conditions in American industry, the Economic Cooperation Administration is encouraging workingmen in this country to correspond with fellow workers abroad. Language is no barrier (a translation will be provided), nor is it necessary to know the name of a "pen pal." A letter from an American steelworker, for example, addressed to "A European Steelworker, c/o ECA-Labor Information, 800 Connecticut Ave., Washington 25, D. C." will provide an opportunity to discuss mutual problems, exchange family snapshots and build international friendship.

► Following the lead of the USSR and Communist Czechoslovakia, Hungary has set up a State Office of Church Affairs under Istvan Kossa, Politburo member and former Budapest streetcar conductor.

► New Minister General of the 24,993 professed Friars Minor is the Most Rev. Augustin Sepinski, O.F.M., a Frenchman. The Rev. Vincent Fochtman, O.F.M., of Cleveland, was elected Definitor General for the English-speaking Franciscans at the same General Chapter at Assisi.

► More summer schools: *Fordham University*: Institute of Contemporary Russian Studies; intensive language courses beginning June 18 and July 5; *University of Notre Dame*: Theory and Practice of Gregorian Chant, June 18-Aug. 10; *St. Michael's College, Winona Park, Vt.*: Religious Education, June 25-Aug. 4; *Chancery Hall, Worcester, Mass.*: Problems of Public Worship, a workshop for priests, conducted, July 17-20, by Clifford Howell, S.J., originator of "Layfolk Weeks"; *St. Joseph's, Rensselaer, Ind.*: Newman Club Problems and Resources, Aug. 5-12; *St. Francis Xavier's, Antigonish, N.S.*: workshop for priests and seminarians on social action, Aug. 14-24.

► The French Confederation of Christian Workers voted 2,072 to 963 not to affiliate with the International Confederation of Free Trade Unions. The ICFTU had demanded withdrawal from the International Federation of Christian Trade Unions as the price of affiliation.

► Rev. Thomas Feeney, S.J., former Jesuit Superior of Jamaica, B.W.I., has been named Vicar Apostolic of the Caroline and Marshall Islands, a Pacific territory of two million square miles with 16,317 Catholics.

► At their annual meeting the Japanese Hierarchy praised their Government for incorporating into its law constitutional guarantees of freedom of religion. Across the Yellow Sea the Chinese Communist regime arrested two more bishops for opposing the schismatical Government-sponsored "Independent Church Movement."

E. D.

The Iranian oil crisis

On May 24, Iran's Finance Minister, Mohammed Ali Varasteh, brushed off London's bid of three weeks ago to negotiate a new oil contract (AM. 6/2, p. 234). Either the officials of the Anglo-Iranian Oil Company, said Varasteh, would appear in his office by May 30 to arrange for the transfer of the company or the Government would go ahead on its own.

As the British Ambassador advised Teheran on May 24, London is willing to agree to the principle of nationalization provided some agreement can be reached whereby AIOC will continue to operate. Britain's chief concern is about the complete economic collapse which is bound to occur in Iran if AIOC's royalties are cut off. Should the present unstable Government fall, the chaos will pave the way for a political coup by Iran's Communist Tudeh party. Britain would then have a Soviet satellite astride her lifeline.

On May 25, Britain answered Varasteh's ultimatum by sending a brigade of 4,000 paratroopers to Cyprus, a mere four hours flight from the Iranian oil fields. On the following day London requested the International Court of Justice at the Hague to appoint an arbitrator in the dispute. This is about as far as Britain can go at the present time without courting disaster.

As the crisis persists it becomes apparent that Britain has failed to make her position in the dispute entirely clear. London's clarification that nationalization is not the point at issue came late, perhaps too late to convince the irrational Dr. Mossadegh, Iran's Prime Minister, that Britain was interested in an agreement to ensure the efficient administration of an industry in which both Iran and Britain are concerned. As it is, the more realistic political leaders in Iran's Parliament realize that Iran cannot afford to lose the royalties from AIOC.

British and American diplomatic representatives have been delicately pressuring the Shah to install a new Government. If the emotional Premier were replaced, the chances for reaching a compromise would increase. The only solution to the problem lies in the appeal to common sense. That requires an Iranian Government with both feet on the ground.

Who has changed since 1909?

Someone did us the kindness recently of mailing in a copy of the very first issue of AMERICA, the pioneering issue for April 17, 1909. Since a few subscribers keep insisting that we are "too socialistic," several passages in the article in the first issue on "Catholics and socialism," by the late M. P. Dowling, S.J., proved to be especially interesting.

There are many measures advocated by Socialists and called by them socialistic which are not so, unless they be regarded as steps to the socialistic ideal. For instance, state regulation of industry, wages and hours of labor, single tax, inheritance tax, taxation of incomes, municipal or national ownership or administration of railways, gas, post office, water, electric light, traction lines and other

EDITORIALS

public utilities, are not really socialistic nor even evidence of society drifting towards socialism. No doubt these enterprises can be fitted into a socialistic scheme, but they are quite compatible with the existing social order and some of them exist under it. As long as the right of private property remains unchallenged, unimpaired and intact, as long as compensation is given for property taken, no Catholic goes beyond his political rights or violates his religious duty by advocating such measures. Socialism has no right to claim as its exclusive possession whatever aims at the improvement of social conditions.

Many who call themselves Socialists are not so in the true sense of the word. They are far from being anarchists or atheists; on the contrary, they are God-fearing men, sincerely desirous to better the condition of the poor and unwilling to adopt any unlawful means; they reject the extravagant teachings of the irreligious leaders, as far as they advert to them at all as connected with socialistic aims. They are simply mistaken and misled in supposing that socialism, as taught today, is merely an economic program that has nothing to do with morality or religion.

It is not for the present editors to compare their humble efforts with those of their illustrious predecessors. The question arises, however, whether AMERICA has changed, or the temper of some of its readers? Perhaps the passages quoted above will help to answer that question.

The pioneers had one undeniable advantage over their successors of today. On March 4, 1909, William Howard Taft had been inaugurated as President of the United States. No one in those days could accuse AMERICA of being "too pro-Administration." Why accuse us today?

Medical schools need millions

All authorities agree in their diagnosis of the malady afflicting the nation's 79 approved medical schools. They are suffering from acute financial undernourishment.

There is no disagreement, either, on the causes of the illness. The bacilli of increasing costs, lower income from investments, and decline of gifts from wealthy philanthropists (explained by high taxes) have been isolated and identified. Before World War I, tuition fees, averaging \$122 a year, covered 70 per cent of the cost of providing undergraduate medical training. Today's tuition, averaging \$550 a year, covers less than 25 per cent of the cost. Expenses, in a word, have skyrocketed on account of the complexity of modern medicine.

Estimates of how heavy an annual dosage of dollars

the schools need vary from \$15 to \$40 million. In May, 1948 the National Health Assembly calculated that our *private* medical schools (not counting the tax-supported institutions) needed an additional \$30 million a year. The AMA's Council on Medical Education and Hospitals later set the need for added revenue for operating expenses at half that figure, and the need for urgently required expansion at \$200 million. Last February a committee of twelve physicians and medical educators, after a two-year study, reported that 41 per cent of the nation's medical schools had been forced, for reasons of economy, to curtail "one or more aspects of their teaching programs." The schools needed \$40 million a year more than they were getting, if they were to cover their operating expenses at present levels of enrollment without lowering standards. The Commission on Financing Higher Education published an analysis on May 15 which adopted the \$40-million figure as a minimum. Costs have risen, of course, since 1948. Current estimates are all higher.

How is this added revenue to be obtained every year? On May 16 a group of eminent private citizens, meeting in New York, announced the establishment of the National Fund for Medical Education. This group, of which Herbert Hoover is honorary chairman, aims to collect \$5 million annually from private sources to alleviate the plight of the schools. They do not think it healthy for the country to have government become the only new source of support for medical education. The AMA has decided to merge with this fund some \$500,000 it collected from doctors to fight compulsory health insurance.

Even on the basis of the 1948 estimate of the AMA, however, only one-third of what the medical schools then needed for annual operating expenses would be made available by the National Fund, if it succeeds in collecting \$5 million a year. (It has collected only one million, over a fairly long period.) Many professional and citizens groups, including the American Dental Association and the Association of American Medical Colleges, are therefore supporting legislation in Congress calling for \$55 million in Federal aid. It would be much better to get the money from private sources, but this seems impossible.

Fair trade under fire

The decision of the Supreme Court in the Louisiana "fair trade" case, handed down on May 21, promises to reopen the historic debate over the place of competition in the American economy. The facts in the Louisiana case are these:

The Schwegmann Brothers, doing business as a supermarket in New Orleans, refused to sign a "fair trade" agreement with the Seagram and Calvert Distillers Corporations. Under Louisiana law, which permits manufacturers and distributors to agree on minimum retail prices, the retailers were obliged to sell Calvert and Seagram whiskies at a minimum of \$4.24 a fifth. They openly violated the law by selling Calvert

Reserve at \$3.35 and Seagrams at \$3.51. Complaining to the Federal District Court, the distillers obtained an order barring Schwegmann from future sales below the fair-trade price. The latter thereupon appealed to the Supreme Court.

The whole case hinged on the meaning of the Miller-Tydings Act, which Congress passed and President Roosevelt reluctantly approved in 1937. That act amends the Sherman Act of 1890 by legalizing contracts between manufacturers and distributors "for the maintenance of resale prices of trade-marked goods whenever such contracts were in accordance with State laws." At the present time forty-five States have such "fair trade" laws. Generally speaking, these laws require all dealers in branded products to observe the minimum resale price set by the manufacturer, *even if they have not signed an agreement to do so*. Schwegmann contended that the Miller-Tydings Act protected only those who, under State acts, *voluntarily* agreed with a manufacturer to maintain a fair-trade price. They denied it applied to "non-signers."

Speaking for the majority—the vote was 6 to 3—Justice Douglas argued that the Miller-Tydings Act did not cover the compulsory aspects of the Louisiana law. It connoted a "voluntary scheme" in which stores freely chose to abide by price agreements. Wrote Mr. Douglas:

Contracts or agreements convey the idea of a cooperative arrangement, not a program whereby recalcitrants are dragged in by the heels and compelled to submit to price fixing.

The minority opinion, written by Justice Frankfurter, held that the intent of the Miller-Tydings Act was clear from its legislative history. The sponsors of the law, said Justice Frankfurter, obviously intended to support the free-trade statutes which the States began to pass in 1931, and these statutes did not exempt non-signers from observing fair-trade agreements. In scores of cases, he added, the Supreme Court had respected the legislative history of a law. Why make an exception in this case?

Since the Louisiana case turned on the meaning of the Miller-Tydings Act, Congress will surely be asked to clarify its original intent. In so doing the seventy-year-old controversy over the nature and extent of price competition will be reopened. That is all to the good, since there are moral aspects of the problem of competition which have never been sufficiently explored in this country.

The fair-trade laws in forty-five States and the Miller-Tydings Act are an effort to limit price competition. They may be an imperfect effort, as the Supreme Court has just pointed out, but the moral validity of their purpose can scarcely be challenged. No Christian moralist would question the proposition that price competition must to some extent be circumscribed. Prices are weapons of economic power. They can be wielded to destroy free competition itself, as has happened in our history. The problem is to establish fair rules of free competition, and it is a tough one.

Witnesses before committees of Congress

Robert K. Carr

(*Mr. Carr, Parker professor of law and political science at Dartmouth College, served as executive secretary of the President's Committee on Civil Rights (report published in 1947). He has written Democracy and the Supreme Court, The Supreme Court and Judicial Review and Federal Protection of Civil Rights. We are deeply indebted to Mr. Carr for this article, requested after one of our editors heard him read an exceptionally able paper on the House Un-American Activities Committee. The author will soon publish a book on the legal history of that committee. Ed.*)

WITH MONOTONOUS REGULARITY witnesses before congressional committees have lately been refusing to answer questions put to them by these investigating agencies of the national legislature. When such bodies as the House Un-American Activities Committee and the Kefauver Crime Committee of the Senate have sought to discover whether Howard Da Silva is a member of the Communist party, or how much income Jacob "Greasy Thumb" Guzik enjoyed last year, their witnesses have droned out the same weary response: "I refuse to answer the question on the ground that my answer may tend to incriminate me." Thus frustrated in their attempts to obtain answers, the congressional inquisitors have muttered threats of punishment for contempt of Congress to their witnesses, but the latter have persisted in their refusal to reply.

What is the meaning of this curious performance, which is being so often repeated these days? To obtain a satisfactory answer to this question, other more specific questions must first be asked and answered. What is the nature of the power of Congress to conduct investigations? May Congress investigate, as at times it seems inclined to, any subject under the sun? How far may Congress go in compelling private citizens to appear before its investigating committees and testify concerning their personal affairs? What is the nature of the power of Congress to declare recalcitrant witnesses guilty of contempt? May Congress send a private citizen to jail merely because he refuses to answer the questions put to him by one of its committees? Is such a power consistent with proper limitation of government and support of personal freedom in a democratic nation? And, finally, what is the nature of the right of a person to claim freedom from self-incrimination? Does that right apply only to the accused person in a criminal trial or does it extend to one who is only a witness in a legislative proceeding?

The first point that must be grasped if a proper un-

In the Kefauver hearings, a great many witnesses invoked their legal right to immunity from self-incrimination in refusing to answer questions. We are interrupting Vincent S. Kearney's series on the Senate crime investigation (AM. 5/19) to present Professor Carr's analysis of this legal question, which is centered in the crucial problem of democracy: balancing liberty and authority.

derstanding is to be had of recent conflicts between legislative committees and their witnesses is the ancient and honorable status of the congressional investigation. Historians are agreed that the first such inquiry occurred in 1792 when the House of Representatives authorized a committee to look into the defeat of the St. Clair Expedition against the Indians. Since that year, both houses of Congress have made continuous use of the investigating committee as a means of obtaining information concerning a wide variety of subjects. The Kefauver crime inquiry, the Fulbright investigation of the Reconstruction Finance Corporation, and the search of a House committee for evidence of un-American activity are only the latest in a long line of congressional investigations, many of which in their day attracted as much attention and produced as much controversy as have those of recent days.

CONGRESS ASSERTS ITS POWER

Indeed, controversy followed so closely upon the first exercises of the investigatory power that Congress soon found it necessary to assert its claim to a corollary power—the power to compel private citizens to co-operate with its committees of inquiry by appearing as witnesses and answering questions, upon threat of punishment for contempt of Congress if they refused to do so. As early as 1821 the U. S. Supreme Court upheld the authority of Congress itself to punish a private person for conduct deemed contemptuous of the national legislature. This was to be merely the first of a long line of decisions in which, with one notable exception, the Supreme Court has upheld the investigatory and contempt powers of Congress. Thereafter, in 1857, Congress enacted a law defining contempt of Congress as a statutory offense against the United States. Specifically, it set forth the duty of private persons to appear before its committees and to answer questions pertinent to the matter under inquiry, or to risk prosecution in the Federal courts for a misdemeanor offense and, if found guilty, to suffer imprisonment up to one year and a fine up to \$1,000.

In 1880, in the famous case of *Kilbourn v. Thompson*, the investigating power suffered a momentary setback at the hands of the Supreme Court. In its decision in this case the Court disapproved an investigation ordered by the House of Representatives into the failure of the famous banking house, Jay Cooke and Company. In spite of the fact that Federal funds were tied up by the failure, because of some "imprudent deposits" made by the Secretary of the Navy with the company, the Court declared Congress' attempt to investigate the

affair to be a "fruitless" undertaking and set aside a finding of contempt made by the House of Representatives against Kilbourn, a witness who had refused to answer the investigating committee's questions.

Kilbourn v. Thompson has never been expressly repudiated by the Supreme Court, but it has been gradually whittled away by a series of subsequent decisions looking in the opposite direction. Although there are certain aspects of the law of congressional inquiries that have never been precisely or satisfactorily defined, either by statute or court decision, the following statements can safely be made about this law as it stands today.

LAW OF CONGRESSIONAL INQUIRIES

1. Congress may properly undertake investigations as a means of obtaining information essential to the wise exercise of its all-important power to legislate, and of such further powers as passing upon the qualifications of members-elect, expelling members and impeaching civil officers. In 1927, in *McGrain v. Daugherty*, one of the cases that grew out of the investigations into the scandals of the Harding Administration, the Supreme Court said:

We are of opinion that the power of inquiry—with process to enforce it—is an essential and appropriate auxiliary to the legislative function . . .

. . . A legislative body cannot legislate wisely or effectively in the absence of information respecting the conditions which the legislation is intended to affect or change; and where the legislative body does not itself possess the requisite information—which not infrequently is true—recourse must be had to others who do possess it.

2. Private persons may refuse to appear as witnesses before congressional committees if the subject under inquiry is one that lies beyond the legislative powers of Congress. Or, having appeared as witnesses, they may refuse to answer specific questions that are not pertinent to the matter under inquiry. In particular, the Supreme Court has held that a witness may resist a line of questioning that goes beyond the subject-matter of the inquiry and encroaches upon his purely personal affairs. For example, in 1929 in *Sinclair v. United States*, another case growing out of the investigations of the Harding scandals, the Court stated:

It has always been recognized in this country, and it is well to remember, that few if any of the rights of the people guarded by fundamental law are of greater importance to their happiness and safety than the right to be exempt from all unauthorized, arbitrary or unreasonable inquiries and disclosures in respect of their personal and private affairs.

3. Many court decisions have attempted to balance the recognized authority of Congress to conduct investigations against the right of witnesses to refuse to

cooperate where the subject of the inquiry is an improper one or the line of questioning not pertinent. The result has been an almost unbroken string of victories for Congress.

BROAD POWERS OF CONGRESS

A close reading of these decisions readily reveals the reason for this result. The power of Congress to legislate is so broad that it is hard to imagine a line of investigation that Congress might in fact undertake which could properly be called "fruitless" in the sense that no legislation might result from it. To take current examples: it is justification enough to say that the Kefauver inquiry might result in a law banning interstate transmission of horse-race results; that the Fulbright Committee findings might persuade Congress to reorganize, or abolish, the RFC; and that the Un-American Activities investigation might lead to amendment of the espionage and sedition laws—as, indeed, it has, the McCarran Act of 1950 being directly attributable to the House investigation.

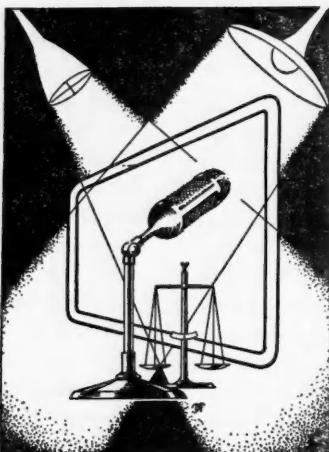
Similarly, the decisions reveal that the witness who refuses to answer specific questions is likely to have great difficulty avoiding punishment for contempt of Congress by arguing that the questions were not pertinent. The questions that such a witness finds embarrassing to answer are all too apt to seem to a court to have been quite pertinent to the matter under investigation. Thus, in the Sinclair case, in which the Supreme

Court affirmed the general rule that a witness might refuse to answer questions not pertinent, it found on applying the rule to the facts of the case that the oilman, Harry Sinclair, had refused to answer questions that were pertinent to the Teapot Dome leases of Government oil-lands and on that ground upheld the contempt sentence that had been pronounced against him.

UN-AMERICAN ACTIVITIES COMMITTEE

No investigation in American history has resulted in more litigation than has the House investigation of un-American activities. The vagueness of the subject under inquiry, the varied witnesses who have been subpoenaed to appear before the committee through the years, and the persistent, often truculent, lines of questioning which the committee has pursued have resulted in numerous conflicts between witnesses and the committee. Several score of noncooperative witnesses have found themselves prosecuted for contempt, and a number of these, upon being found guilty, have carried their cases to the appellate courts. As a result the law of congressional investigations is in the process of being carried forward.

An important example of this recent litigation resulting from the work of the House committee is seen in



the case of the ten "unfriendly" witnesses who refused during the Hollywood investigation in 1947 to answer the question, "Are you now or have you ever been a member of the Communist party?" In refusing to answer this question, these witnesses, led by John Howard Lawson, took their stand upon the First Amendment and its guarantees of freedom of speech, press and assembly. In effect, they argued that their political beliefs and party affiliations were protected against congressional scrutiny by the Bill of Rights. The courts agreed that this argument had weight, but in the end they rejected it.

In summary, the courts held that freedom of speech and press have always been regarded as relative and not absolute rights; that Congress might properly undertake to investigate the motion-picture industry to determine whether in fact it was being used for propaganda purposes by Communists; and that it was pertinent to the inquiry to ask a motion picture director or script-writer whether he belonged to the Communist party. The courts admitted that this encroached upon the witnesses' privacy and upon their potential right under the First Amendment to remain silent as to their political beliefs and affiliations. But they pointed out that this was merely one more situation in which private rights had to be balanced against the general welfare and that here the latter outweighed the former. Accordingly, Lawson and his nine colleagues went to jail for one year, guilty of contempt of Congress.

This 1947 line of resistance to the un-American Activities Committee having failed, subsequent witnesses—most recently, Howard Da Silva and Gale Sondergaard—have used the self-incrimination ground to justify refusal to answer the Committee's questions. Here the law is exceedingly murky and it will take a Supreme Court decision to clarify it, but the following observations can be made.

SELF-INCrimINATION

1. The guarantee of the Fifth Amendment that no person shall be compelled in a criminal case to be a witness against himself extends also to noncriminal proceedings—and by implication to a congressional investigation—where a witness is asked to give testimony that may later be used as evidence in a criminal case against him.

2. The successful prosecution of the eleven Communists under the Alien Registration Act (Smith Act) of 1940 and the successful prosecution of such a gangster as Al Capone for income-tax evasion entitle witnesses before the Un-American Activities and Kefauver Committees to refuse, on the ground of self-incrimination, to tell whether they belong to the Communist party or what their annual income is.

3. Witnesses who elect to stand on this ground do, in effect, admit that they have indulged in conduct of a possibly criminal character. Their claims that they are taking a stand at the level of principle are fraudulent. They should not be allowed to pose as heroes or defenders of civil liberty. They are deliberately pur-

chasing the right to refuse to cooperate with a congressional committee, and probable sanctuary against punishment for contempt, at the price of admitting in public that they may have been guilty of violating the law.

4. While many of these witnesses have been cited for contempt and are currently being prosecuted in the courts, it is unlikely, in the event of their conviction, that the appellate courts will uphold the judgments against them. Thus, an effective method of resisting a congressional committee may at last have been discovered for use by recalcitrant witnesses, but the price the witness must pay in probable damage to his own good name is a heavy one.

5. Congress may, however, at any time render this method ineffective by amending the so-called immunity statute so as to give legislative witnesses an *absolute* guarantee against any subsequent criminal prosecution. The law now provides immunity only against the use of their own testimony against themselves—a concession that the courts have held is inadequate to withdraw the right against self-incrimination granted by the Fifth Amendment. Such a broad statute might, however, have the effect of enabling true criminals—such as the type of person in which the Kefauver Committee has been interested—to escape prosecution by appearing before an investigating committee, testifying freely, and thereby wrapping themselves in a protective immunity blanket.

CALCULATED RISKS

Here we must balance opposing hazards. Which is the more serious threat to the public welfare: the inability of Congress to obtain from recalcitrant witnesses information essential to wise policy-making, or the risk that criminals may go unpunished because they have appeared as witnesses before legislative committees? It is possible that an immunity statute may be so worded as to give to the Attorney General or congressional officers discretionary power to grant or withhold immunity in specific cases as they weigh the gains and losses involved. At the moment there is seemingly no inclination in Congress to alter the language of the present ineffectual immunity statute.

The conclusion seems inescapable that the final answer to the problem of congressional investigation vs. recalcitrant witness must be found in Congress and not in the courts. For one thing, a century and more of adjudication in this area makes it plain that the appellate courts are exceedingly reluctant to reverse the judgments of Congress and the trial courts concerning contumacious witnesses. And probably this is a sound result. In a recent Supreme Court case growing out of investigations of the Un-American Activities Committee, Justice Jackson wrote:

... I think it would be an unwarranted act of judicial usurpation to strip Congress of its investigatory power, or to assume for the courts the function of supervising congressional committees. I should ... leave the responsibility for the behavior of its committees squarely on the shoulders of Congress.

The Lord's efficient trustees

Betty Sigler

FEW EXECUTIVES can administer millions of dollars without so much as a burst of bad temper between one annual report and the next. Even fewer have no personal use for money. Fewer still are women. Yet feminine administrators vowed to perpetual poverty in Catholic religious orders look after millions for hosts of dependents. Their pay, apart from a modest amount of food, is their habit, their devotional books and a cell where they can rest between 9 P.M. and 5 A.M. With all their otherworldliness, however, they have business ability that amazes those who supply their institutions with this world's goods.

Some thirty years ago the more enterprising salesmen began to cultivate the Catholic institutional trade systematically in Quebec, where religious houses are particularly numerous. They would set up the machinery in a convenient hall, then call for the neighboring bursars and Superiors. "They're much easier to talk to when you get them away from the convent," a salesman with experience pointed out. "Of course, you have to represent a firm that gives satisfaction. High-pressure methods are useless. The Sisters know too well what they want."

Sister St. Joseph is one of these saintly but shrewd people. She is bursar general for a large nursing order. From a tidy desk in a small office she administers an annual operating budget of \$1,522,000. That takes care of a 535-bed teaching hospital, a huge outpatients' department and the maintenance of 160 Sisters. In addition, she is responsible for a \$2-million construction project on the hospital grounds and several valuable parcels of real estate in the downtown business district.

I met Sister St. Joseph in a little reception room partitioned off from the cubicle where the novices made their confessions. She was finishing a fourteen-hour day but she sat alert and serene on her ladder-backed chair. Her voice, subdued as it was by a lifetime in a cloister, rang with enthusiasm for her part in the order's work.

Her training began when she was a youngster helping in her father's hardware store on week-ends. "It wasn't exactly girls' work but I liked it," she said almost apologetically. At 17 she entered the novitiate. After her vows she took the nursing course the order required and was assigned to the administrative department. She learned how to run a hospital from a Sister who had battled long and valiantly with depression incomes and inflation expenses. When the older nun died, Sister St. Joseph succeeded her. Being a member of a cloistered order, she has hardly left the hospital yard in thirty years. At first she had to get permission

Miss Sigler, a native of Montreal, is a graduate of McGill University in that city and of Columbia University, New York. After marrying, she recently emigrated to Israel, where she expects to carry on her work as a free-lance journalist. The sketches of the Sisters in her article are all drawn from life, but in deference to her subjects' aversion to personal publicity, Miss Sigler has provided them all with aliases.

from the bishop to go out on business trips. For the past two years, however, the community is only semi-cloistered, and the Sisters can make whatever business trips are necessary.

Seven other Sisters help her in the management of their order's share in the Lord's work. One is hospital bursar, with a budget of \$1,450,000. Another has \$70,000 to maintain the convent. Three more take care of labor relations with the professional and domestic staff. A Sister who is a licensed pharmacist has complete charge of medical and surgical supplies. The seventh is a certified public accountant.

Businessmen who know them have great respect for the virtuosity of nuns in stretching a dollar. "Let those Sisters take over," a city councilor suggested once when the opposition had bogged the municipal government down in debt. "They're the only people I know who can turn a dollar into three!" This able community has actual civic charters for its two largest chronic-disease hospitals in Canada. Each has more than 5,000 permanent residents. The Superiors are mayors of towns with acres of farm land, several consumer industries and trolley lines. Neither municipality is in debt.

One of their Sisters, who has made the rounds of most of the hundred-odd houses of the order, is a master builder. Frail and stooped now, Sister Camille saw her first blueprint twenty-five years ago when she was teaching in an American school. "The Superior got sick while we were having a new wing built. Then I had to learn what the men were doing so I could tell them what we wanted." As many as 500 men have worked for her at once while she divided her time between the building lot and her perch over the drafting table stacked with blueprints. Her latest and largest assignment is an \$8-million home for retarded children.

"That little Sister Camille?" say contractors she has supervised. "She's a genius!" If they want to satisfy her, they cannot afford to relax, and they know it. On her office stool beneath the Crucifix she scans trade papers and digests them. Before Sister Camille bought her first fluorescent lights, she had studied every model on the market. In her new project she knew just what rooms needed soundproofing, and nothing would persuade her to put it anywhere else. Salesmen would sooner try to interest her in fox furs than in a defective blower.

While Sister Camille was looking after the construction, the bursar general of her order, who also renounced the world forty years ago, took care of the financing. The Reverend Mother made the contract

with the power company for a trunk line and negotiated with the bank for loans. How did she learn about financing? "I took a few correspondence courses when I was young," she said. "After that it was a matter of using each spare minute to learn something new."

From decisions on policy at the highest level in the Mother House, down to the smallest purchases by Superiors of three-room schools, this order and others have keen eyes for values. The money that they have has been entrusted to them for God's work, and they feel an obligation to use it to the best advantage. Washing machines must wash and polishers must polish exactly as advertised. Otherwise the dealer loses a good client.

Bursars in religious institutions have to spend most of their money on food. Where possible, they grow their own. One large foundling home in Canada found it hard to buy eggs during the War. The Sisters started a farm and now have 30,000 chickens. "One of the best-run farms I've ever seen," admitted a dealer who once sold them poultry. For what they still have to buy, the community goes to manufacturers or wholesalers, whoever can give them the lowest prices and the service they require.

In general, nuns are steady but difficult customers. "We have to deliver at special hours," a man who has sold wholesale groceries to various orders for years explained. "Otherwise the driver may come during chapel time and have to wait an hour, at my expense, to get the receipt signed. Besides, one can't ask nuns to move 100-pound sacks of sugar the way one can ask a grocery store clerk. The men have to put the goods exactly where the Sisters want them. If they don't, the convent business goes somewhere else. You know," he continued, "the institutions kept us going during the depression. They're always slow to pay but they never go bankrupt."

Only a few considerations can override a nun's sense of business. One is morals. She will not buy from a salesman of whose conduct she has heard bad reports. Another is kinship. It is a rare Sister indeed who will refuse her nephew or her cousin or her brother, regardless of how competitors slash their prices. The third is a hard-luck story, particularly if it is offered by an upright young man.

"One of our salesmen has sold I don't know how much yard goods with his seven children," a Montreal dry-goods wholesaler said. "He's promised them to every convent school and preparatory college in his territory. When he comes to a hospital or an orphanage, where he can't possibly enroll his children, he has another line. He asks the Sister why she wants to help

his competitor, a man, after all, with only one child."

The good Sisters seem to feel a spiritual kinship with men like this, who have to provide a lot with a little. It is no wonder, since they themselves often operate on tiny budgets. They could scarcely keep their doors open if some members of the community did not have a flair for the financial. A bright spirit among these is Sister St. Anne, who loves her order's work of helping the poor, and her own part in it particularly. She is in charge of ways and means.

"It brings me into contact with the outside world and that just suits me," she explained. "I left school when I was 15 and worked for four years in a railway office because I found studies much too confining. Here," she said in her office in a chronic-disease hospital, "I always have some plan simmering. Usually it isn't too hard to carry out. I go to the State capital and speak to a gentleman in the health department. I explain our viewpoint in a reasonable manner, and he generally understands. Now politics is something I detest but it's a fact that politics has a lot to do with building public hospitals, so I vote for the party that's going to help us most. When I vote, I see that the other Sisters get out and vote too. If a patient wants to vote but can't get out, I have the scrutineers come to his room with the ballot box."

Laymen who have done business with the wiry little Sister during her

thirty years of religious life have an amazed admiration for her. "It's all here," she tells them, pointing to her high, parchment-hued forehead, when asked about her formal business training. "It's a real talent that the Lord has given me." While pulling an orphanage in the West out of debt she found out how to approach municipal welfare boards. Later she had contact with the Canadian Federal Government.

"For five years I wrote to eighteen members of Parliament about our tax exemption as a special hospital. I was at an old people's home then. Nothing happened until one of the gentlemen came to visit us at election time. I told him if he wanted our votes he'd better get us our exemption. We have it now," she said happily. "I think we'll pay off the mortgage there by 1960."

In a Detroit hospital recently an ambitious salesman tried to sell the Sister Superior a load of weed-killer. It was his first conversation with a nun, and he adjusted himself to what he thought were the limitations of a woman who had withdrawn from worldly life a quarter of a century before. Since dumbfounding salesmen was the one worldly pastime the Superior permitted herself, she let him continue his words of one syllable for ten minutes before saying, with childlike simplicity, "I like dandelions."



Paris letter

This country of Catholic culture seems to be awaking from a long nightmare of anti-clericalism. Older people still remember the time—not so long ago—when priests were mocked and insulted on the streets by workers and even by children. Things are quite different now and, strange to say, one reason for the difference has been the importation of a certain type of American film. Not a few priest-characters, as portrayed in *The Bells of St. Mary's*, *Going My Way*, *The Fugitive*, have met with great critical success and have won wide popular acclaim.

French films have followed this lead and statistics show that, apart from films entirely devoted to religious subjects, seventeen films during the past year contained parts portraying priests.

It is quite true that not all of these portraiture were authentic, according to Catholic standards, but all were evidently presented with good intentions. A few remarks on the best films among this group may serve to show how this type of film has helped in breaking down anti-clericalism.

The French producer, R. Bresson, has screened *The Diary of a Country Priest*, by the late Georges Bernanos. The film version is eminently fair to the novel and the movie has been the biggest current success on the Champs Elysées. Large posters on hoardings and in the Metro show simply the country priest in his old black cloak and soutane trudging wearily down a muddy lane. That such an advertisement is displayed in places usually reserved for posters parading lightly clad women or commercial goods is certainly something of a symbol of a change of heart. Further, all the papers, even non-Catholic journals, have been warm in praise of *The Diary* and respect for its deeply spiritual message.

Monsieur Vincent, the remarkable film with which M. Cloche gave such an impetus to screen hagiography, has been followed by the same director's *Le docteur Laennec*, the story of the famous nineteenth-century Catholic physician of Chateaubriand, and by *Le sorcier du ciel*, which portrays the life and work of the Curé of Ars. And finally, Delanoy occasioned all sorts of discussion and comment through his production of the famous *God Needs Men* (*Dieu a besoin des Hommes*). Controversy on this picture and on the theological "case" it has stirred up has been warm and vocal even in the remotest parts of the country.

These are all signs. They don't prove, of course, that religion as such is gaining ground. But when the general public throngs to these pictures and accepts the portrayal of the lives of the greatest saints, unglamorized by love stories, intrigues and star-studded casts, when they admit the fact of such lives and even show an admiration for them, something new is certainly happening. At the very least something like an approach has been made to the souls of our French fellow-citizens.

LITERATURE AND ARTS

Another sign of the same trend shows up in the interest accorded to a couple of exhibitions of painting recently organized in Paris. At the Petit Palais an art exhibit devoted to "La Vierge dans l'art français" has been organized through the initiative of Pierre de Gaulle, President of the Town Hall Council of Paris, and under the direction of Jean Verrier, Inspector General of Historical Monuments. The exhibit displays more than three hundred paintings, statues, etchings, tapestries, stained-glasses, ivories and illustrated manuscripts, from the eleventh to the twentieth century.

The intention of the initiators of the exhibit was that France might thus align itself with "the spiritual movement that characterized the Holy Year among all countries of Christian civilization." This display of so many religious art treasures was such a success that it attracted hundreds of thousands of visitors from all over the world for a period of more than two months.

Another display of religious art works of the last century has been held at the Musée d'Art Moderne under the patronage of the Government and the auspices of the Director of the National Museums. Not only Catholic painters, such as Denis, Desvallières or Rouault, were represented, but also Matisse, Bonnard, Léger, Lurçat and Braque. If we add Gauguin, Manessier, Chagall and Gleizes, it would seem that unbelievers, too, have begun to enter the sanctuary of religious art.

A fine example of general interest in the field is the erection of the mountain church of the "Plateau d'Assy" started by the dynamic Dominican Father Couturier, who has assembled the works of most of the famous living artists—painters, architects, stained-glass decorators, goldsmiths—to beautify this unique little church designed for the use of mountaineers and sanatorium patients.

There is not space enough here to survey the whole range of Catholic cultural activity in France. This brief review of the arts and their connection with religious thought, however, suggests that it may be possible in coming letters to explore the sciences, literature, social work and other cultural activities in the same light.

RAYMOND JOUVE

(*The series, The American novel through fifty years, will be resumed next week with a study of Thomas Wolfe.*)

Sane and noble statement

U.S.A.: THE PERMANENT REVOLUTION

By the Editors of "Fortune," with the collaboration of Russell W. Davenport. Prentice-Hall. 267p. \$3.75

The editors of *Fortune* got the bright idea a year or so ago of devoting a whole issue of their magazine to a detailed description of what the United States means here and abroad. To master-mind the job they brought back their former managing editor, Russell W. Davenport. The result of the collective labors appeared in the February, 1951 issue of *Fortune* and, in sheer self-defense (to forestall demands for extra copies), they have now published the whole thing in book form.

It may be said at once that Mr. Davenport and his associates have done a masterly job. Not the least of the laurels to be bestowed is that they have once again achieved the fantastic goal of having all their writers speak in the same Time-Life-Fortune, Inc. style. This is not the original telegraphic *Time* style, which so many people imitated disastrously, and which has been abandoned by the Inc., but a new ultra-sophisticated style always reaching above the heads of the readers, as recommended many years ago by a master-editor, Edward W. Bok.

This series of articles, now a book, is certainly 'way over the heads of the businessmen who presumably read *Fortune*. But it won't hurt them to reach up. The book is in three parts, each progressively easier to read. Part I is American political theory. Part II is capital, labor, the party system and the business of the citizen. Part III reverts to theory—freedom and individualism—abruptly shifts to the international scene ("Have we any friends?"), and ends with a consideration of American foreign policy.

American political theory is divided into three parts: the Way of Life, the Proposition, the System. On the first, the authors say: "The democratic virtues, which have to do with the relation of one man to another, are essentially Christian virtues" (p. 28). Thus they definitely align themselves with the "theological bloc" among political scientists, as against the relativists, nominalists and positivists. On the Proposition, they say:

Man carries within him something that the merely animal does not have, the divine spark, the "image" [of God]. Since every man is thus of God, every man is *equal*, in the sense that no man can claim that he is more important to God than any other man. The human individual thus has a special status with regard to all other things and beings on earth:

he must live, and must be entitled to live, by the laws of God, not just by the laws and directives of men (p. 34).

This is pretty strong stuff to appear in *Fortune*. The authors then go on to base the American System squarely on the Aristotelo-Thomistic thesis that "man, even if sacred, is also a social and political animal" (p. 39). Thus his political society, which we call the state, is a natural one, not artificial or conventional, and is the result of the natural law, which God put into man at *creation*. They thus dispose of Luther, Hobbes and Rousseau. They had already said: "... man is endowed with these Rights by his Creator [their italics]; the Rights, therefore, are not man-made but God-made. They are 'unalienable,' grounded in the universe itself, reflecting universal laws of nature; that is to say, they are natural, not merely political, Rights." Down the drain goes the Augustinian thesis, so popular even now, or only recently, in most law and graduate schools, that rights are the creation of the state. If only for these first three chapters, the country owes a debt of gratitude to *Fortune* for having recalled our attention to fundamental truths, forgotten sometimes even by Catholics.

The remaining chapters will probably be read more avidly, especially those on Capitalism (with stress on its *social* duties), Labor (ditto), and Foreign Policy (with stress on socially international duties). It is altogether a creditable and necessary contribution to the national mind.

WILFRID PARSONS, S.J.

Red's colossal flop

THE NEGRO AND THE COMMUNIST PARTY

By Wilson Record. North Carolina University. 340p. \$3.50

The Rankins, the Bilbos and the Tall-mades will not like this book, which is the work of a liberal-minded Texan who set out to document Communist exploitation of Negroes in the United States. Wilson Record's study, which covers a period of more than thirty years, shows that Communist leaders have many times reversed their official policies with regard to Negroes—not because of altered conditions in this country, but only in order to meet the demands of the Politburo in Moscow. Year by year, Record painstakingly describes the various deceptions which the Communist Party has attempted to perpetrate upon American Negroes.

This reviewer concurs with the author's conclusion that this thirty-year campaign has been, from the Communist point of view, a distressing

BOOKS

failure. On the other hand, he thinks that Record could have been more specific in dealing with the matter of Communist influence upon Negro intellectuals and entertainers.

Record's work contains very few references to Negro periodicals and none at all to feature columns in Negro newspapers, both indispensable sources of information on Negro intellectuals. Neither did he make use of material in the *New Leader*, a liberal weekly which discussed many problems relevant to these two groups.

His best remarks about Communist influence upon certain Negro intellectuals come only in his final summary. In earlier chapters, Record could have provided adequate documentation for these conclusions. Attention to Negro newspapers and to the *Daily Worker* would also have revealed missing material about Negroes in the entertainment business. Record's reluctance to quote from the hearings and reports of the House Un-American Activities Committee severely limits his development of those points. The opposition of a liberal Texan to the doings of Dies, Rankin and the like is quite understandable. However, the published works of the Committee are not restricted to what these characters said and did.

The book contains two references to the Catholic Church, both of them unnecessary and erroneous. In the Index, mention is made of a "Catholic Church League for Industrial Democracy," presumably a Communist front. The text, however, has nothing to say about this organization, probably for the simple reason that it never existed. The other reference speaks for itself:

This policy was later to pay off handsomely when the Catholic Church and the Communist party formed what amounted to a united front for organizing the CIO industrial unions in manufacturing centers of the North. Philip Murray and Harry Bridges shaking hands was an appropriate symbol.

Misrepresentations of this sort sometimes pass for scholarship among confused liberals who do not know exactly what they are for, but who fancy themselves sophisticated when they are sniping at the Catholic Church.

Apart from these infrequent lapses from scientific objectivity, Record's book stands as a notable contribution to better race relations in this country and to the unmasking of Communist deceit and hypocrisy.

WILLIAM A. NOLAN



MONSIGNOR
Fulton J.
Sheen's
latest book
THREE
TO GET
MARRIED
*an inspiring guide to
 love and marriage*
by the author of
PEACE OF SOUL and
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Old fight looks new

REUNION AND REACTION

By C. Van Woodward. Little, Brown. 246 p. \$4.

Dr. Woodward's interesting investigation of the Compromise of 1877, which settled the Hayes-Tilden election dispute, is a timely reminder that violent political controversies over policies and personalities are nothing new in our history. It also underscores the fact that our traditional method of reconciling the conflicting interests and classes is the imperfect but only practical one of compromise.

We have long forgotten how critical and violent was the controversy over the presidential election of 1876, and how close it came to plunging the nation once more into civil war. All historians admit today that Tilden was rightfully elected. Indeed, the facts are so clear that many wonder how there could ever have been any doubt. Even at the time all but the most violent partisans conceded that the electoral votes of the "Carpetbag Governments" of the Southern states were fraudulent, but in the unsettled postwar conditions many otherwise honest and able Republicans thought that the safety of the country depended upon keeping their party in power, and that such an end justified any means.

It has long been recognized that the traditional story of the Compromise as set forth in textbooks was incomplete and unconvincing, but it has remained for Dr. Woodward to dig out the many scattered, well-hidden details and bring them together into a complete story. And it is not altogether an inspiring story—it reveals the usual mixture of motives and means which make up so much human history. There were honest and idealistic men on both sides, working for what they believed were the best interests of the country; there were also political opportunists, cynical lobbyists and unscrupulous fortune hunters seeking their own interests. The Compromise reflected the aims and desires of all parties.

The South was set on regaining home rule at all costs; the Republicans hoped to win over the Southern Conservatives and were ready to sacrifice the interests of the Negro and Carpetbagger to this aim; railroad interests were determined to get Federal subsidies; politicians were anxious to stay in office. So a secret compromise was engineered by interested realists and acquiesced in by a war-weary people, a compromise which was to set the pattern for the economic and political developments of the next half century.

Yet it had its good effects. It consolidated many of the political and social changes of the Civil War, it

restored the independence of the South, it prevented renewed violence and let the country develop in peace.

Such is the story the author tells in lively and dramatic style. Much of it reads as if he were describing the present Congress—the Republican-Southern Democratic alliance, the activities of lobbyists, pressure groups, vested interests and crack-pot theorists. The book should prove as fascinating to the general reader as it is valuable to those professionally interested.

F. J. GALLAGHER

FAILURE IN JAPAN

By Robert B. Textor. Day. 262p. \$3

This condemnation of General MacArthur's occupation policies in Japan has appeared with an almost prescient timeliness. And the mere juxtaposition on the dust jacket of the names of Douglas MacArthur and Owen Lattimore, who has provided a rather vague and non-committal introduction, should give it a definite curiosity value and sales impetus.

In a foreword, the author manages to mention General MacArthur's ouster by President Truman on April 11, which "was justified on the grounds of the General's insubordination and his inability to support our official policy towards China." The relevancy of this action to Japan is merely that "MacArthur's departure has cleared the way for a democratic Japan policy," which, presumably, is to be found in the six "keystones for a positive policy" elaborated in the book.

To an objective reader, however, it is never made clear that MacArthur failed in Japan, or that his policies were undemocratic, or even, despite the author's pressing argumentation, that he didn't do a fairly good job. All that can be gathered is that he would have done a much better job if he had had this book as a blueprint to guide his Occupation policies from the beginning.

In a digression, aiming "to be fair to General MacArthur," the author admits that

... the Occupation's handling of social problems met also with some successes. Prime among them was land reform... The Occupation has won friends for democracy also by its successful public health measures, by its welfare and education programs, by overhaul of the civil code, and by other projects we shall examine later. But there is no escaping the need in Japan for an economy that is stable, that will expand to meet pressing needs... (p. 28).

MacArthur's failure to provide such an economy scarcely seems reprehensible in view of the fact that "the

evolution of a democratic economy involves numerous imponderables. The Japanese do not yet know, and *certainly* [italics in text] we do not know, just what combination of private, cooperative, part-government and government enterprises—and with what checks and balances—are needed for Japan" (p. 97).

A restatement of our aims in Japan may well be in order, now that MacArthur has been removed. But this book's consistent tone of impassioned pleading makes one feel that the gentleman "doth protest too much."

THOMAS M. CURRAN

THE RAGGED ONES

By Burke Davis. Rinehart. 366p. \$3.50

This beautifully produced novel about the American Revolution is by turns a joy and a disappointment: a joy, because of the manner in which the author has endowed his careful research with a surprising degree of vitality; a disappointment, because that vitality is impaired by the limitations not of history but of a plot unusually silly and fustian even for the current crop of historical fiction.

The Ragged Ones—an apt title, by the way—tells of the attempt of two American generals, Greene and Morgan, to move their motley, scarecrow army through the Piedmont of North Carolina and, for lack of men and matériel, to wage a Fabian war against Lord Cornwallis. The main action begins with the Battle of the Cowpens of January 17, 1781, and ends with the Battle of Guilford Court House of March 15, 1781. At the close of the campaign of some sixty days, the novel, too, closes as the regrouped American forces turn southward to more fighting in South Carolina, while the battered British forces turn northward to Virginia and to eventual surrender at Yorktown.

The early months of 1781 were the darkest for the American cause, and it is the events of these months that Mr. Davis has portrayed, often with vivid and even shocking effect. No recent novel about a war has illustrated its grisly, casual horrors more tellingly: bodies of men and cattle, men and horses, mangled indiscriminately; human beings, from generals to camp followers, demoralized and grown bestial; even the winter fields and the endless virgin forest scorched by fire and cannonshot. But the horrors pall at length, there are so many. When the hero kills the villain, as inevitably he must in this sort of novel, the effect is anticlimactic.

The plot is, however, a horror of a different kind—the boy-meets-girl kind—and this horror never palls. Our hackles rise quite suitably when, for

example, the heroine passes an especially lubricious soldier and he exclaims, "Great God, that's the prettiest wench ever I seen with this army." Occasionally, the rhetoric is too rich a mixture. A schoolmaster remarks: "The tongue is a fearful weapon, as [Tom] Paine knows well, but words will not touch them all. It is easy to become half-hearted in the face of their bayonets." Fortunately the reader can skip this stuff and go on to the next skirmish.

The chief virtues of *The Ragged Ones*, are its air of historical realism, an air that is rudely dissipated whenever the wholly factitious demands of that dreadful plot control the action, and the wholly successful feeling for the Piedmont landscape that comes through in Mr. Davis' excellent descriptions of retreats and battles.

NICHOLAS JOOST

HELOISE AND ABELARD

By Etienne Gilson. Regnery. 194p. \$3

This critical essay on one of the great love stories of history originated in a series of lectures at the College de France for the year 1936-37 and represents a new interpretation from the point of view of the actual protagonists in the drama. Professor Gilson devotes quite as much attention to Héloïse as to Abelard himself. He not only considers the problem of the human passions revealed in the famous correspondence but carefully examines the doctrinal convictions of the two lovers. It is this ideological background that has never been fully understood and only a scholar of Professor Gilson's competence could make clear to our neo-pagan generation the immense significance of the doctrinal convictions held by both parties.

The history of Héloïse and Abelard also serves as a kind of touchstone to test and evaluate the various stereotype definitions of the Middle Ages and the Renaissance. Professor Gilson devotes a concluding chapter to those doctrinaire historians who blandly assert that Christianity produced only men lacking individuality and incapable of analyzing themselves, while the Renaissance liberated medieval folk from the standardization forced upon them and made it possible for them, at long last, to develop their full potentialities. Héloïse and Abelard are a mighty convincing refutation of this historical cliché.

Yet some undisciplined historians will probably go right on substituting their own point of view for that of the people they are writing about. This has been particularly true of the story of Héloïse and Abelard which has, all too frequently, been reduced to the

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By AVERY R. DULLES, S.J.
America, May 5, 1951

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stature of the scholars who have written about it. Professor Gilson's view is determined, not by any preconceived notions of his own, but by the available evidence. He is of the opinion that Héloïse and Abelard were great, even in their faults, and that no one can measure the real depth of their fall save from the height of the ideal to which they themselves refer. This ideal was nothing less than the heroic virtues of the Christian life. Professor Gilson reminds us that Héloïse and Abelard speak of these virtues, not to sing their personal victory, but to mark the extent of their defeat. This is one reason why they can be believed; and no one who believes them can ever judge them as severely as they judge themselves or refuse to grant them what they hope for in confiding in us—a little love and a little pity.

Students of history and literature will be deeply indebted to Professor Gilson for his unique contribution to an accurate understanding of two of the twelfth century's most distinguished and tragic representatives.

JOHN J. O'CONNOR

From the Editor's shelf

MR. BYCULLA, by Eric Linklater (Harcourt, Brace. \$2.50), studies a figure of mysterious Oriental ancestry, "a Charles Addams cartoon come to life," who is troubled by dreams and subject to a morbid altruism which causes him to go about killing those for whom he feels sorry. The author sets his scene in modern Piccadilly and creates masterful tones of suspense and forboding doom. *John M. Connole* believes this slim volume contains more excitement and ingenuity than ten average novels.

VIPER IN THE FIST, by Hervé Bazin, translated by W. J. Strachan (Prentice-Hall. \$2.75). This prize novel uses as its theme the relationship between a mean and heartless woman and her three sons, and is written from the point of view of the middle son. The action covers the period from early childhood to adolescence, and the reader is plunged into an atmosphere of hatred and fear which motivates the unhappy household. Reviewer *Pierre Courtines* finds the book of considerable interest but regrets the author's lack of psychological insight and his apparent cynicism about mankind and religion.

THE YELLOW STORM, by Lau Shaw (Harcourt, Brace. \$4), studies the inhabitants of The Little Sheep Fold, a street in Peiping, and the way they reacted under eight years of Japanese occupation. It is the author's positive affirmation of the essential worth of

the Chinese people. Reviewer *Robert C. Healey* delights in this leisurely and sympathetic chronicle.

THE BOOK OF THE JAGUAR PRIEST. Translation and commentary by Maude Worcester Makemson. (Schuman. \$3.50). Since twice in their history the books of the Maya people were destroyed, first by the Itza tribes and later by the Spaniards, this work was written in a last effort to transmit the ancient Maya lore. Part I gives a translation of the manuscript, Part II a commentary by the author, without which the book would have little meaning for the average reader. Reviewer *James A. Magner* praises the author for her scholarship in presenting this truly significant study of the Maya people.

THE MAGGIE MURPHY, by John Joseph Ryan (Norton. \$3), is the adventure story of two lads, the author and a school friend, who salvage and re-fit an old hull and sail her to Alaska to seek fish and fortune. They had a whale of a time, learned a lot and the author has turned the experience into an excellent tale. *William H. Shriver*, who "dates back to David Binney Putnam," finds it one of the best books of its kind.

REV. RAYMOND JOUVE, S.J. is managing editor of the Paris monthly, *Etudes*.

THOMAS M. CURRAN, S.J., now at Weston College, taught in Kobe, Japan, where he also studied the language.

NICHOLAS JOOST is on the English faculty of Loyola University, Chicago.

REV. WILLIAM A. NOLAN, S.J. teaches sociology at St. Louis University.

THE WORD

"Master, we have toiled all the night, and caught nothing; but at Thy word I will let down the net" (Luke 5:5, IV Sunday after Pentecost).

My friend at the corner newsstand was in difficulties. I had never seen him make change so slowly. His left hand fumbled in the pocket of his change apron. When it reappeared the thumb was decorated with a large and unprofessional bandage.

"What happened to your thumb, Mike?"

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He grinned at me. "It's like this, Father. I'm down cellar in my house. I'm tryin' to drive a nail in the wall. Do I go upstairs to the kitchen cabinet and get the hammer? Nol Mike's gotta do it the hard way. So I'm hammerin' away at the nail with the heel of my shoe and I smash my thumb."

He related the incident with evident relish. I realized I might be the hundredth customer to hear it that day.

"Like I says to my wife," summarized Mike, "How stoopid can ya get?"

Now, if you'll forgive my saying so, Mike reminds me very much of you and me. Maybe if you listen attentively to the gospel this Sunday you'll see my point. Peter and the other fishermen had labored all night long and caught nothing. When Our Lord asked them to try again they immediately pulled in a miraculous catch. He was showing them how useless it is to try to do anything without His help. He was demonstrating the wonders that can be done when man works in close cooperation with God. In fact, He proved that the simplest, most direct and practical way to get any job done is to invite God into the scheme as director, partner and co-laborer.

In some ways Peter can be excused. He hadn't realized what a difference God could make in a night's fishing. But Mike knew very well there was a better way to drive a nail. As he said himself, "How stoopid can ya get?"

If we look at ourselves I'm afraid we'll find we are more like Mike than St. Peter. We know very well that God has to work with us in all that we do if it's to have any real success. Yet, like Mike, we are often too careless, or lazy, or forgetful to run upstairs for the hammer. We don't make use of

the immense help that is so close at hand. We fail to pray for God's help.

Suppose we do say our morning and night prayers and a few extra on Sunday, isn't it true that we take on a hundred large and small jobs a week without so much as advertizing to the fabulous fact that God wants to work on them with us? It is a wonder we succeed as often as we do. And it is mostly because God is a very indulgent Father who helps us a great deal without being asked.

The habit of asking His help when we start things would revolutionize our lives. We would come to see Our Lord working beside us almost as clearly as Peter saw Him that night by the Lake of Genesareth. At least we might try to remember Him that way once a day. We could greet Him and invite His help and direction. It might grow into a steady habit. Then the results, like the miraculous catch of fish, would be amazing.

DANIEL FOGARTY, S.J.

THEATRE

IDIOT'S DELIGHT, the third and last of the spring series of revivals presented by New York City Theatre Company at City Center Theatre, is a definitely dated "peace" drama, with Lee Tracy giving an eloquent, and Ruth Chatterton a radiant, performance in the leading roles. The play was written in 1935 by Robert E. Sherwood and the original production was an immediate success. Broadway, along with

the rest of America, was pacifist-minded in that distant era; and any play that was a dramatization of the thesis that war is madness was certain to be accorded a respectful if not a favorable reception.

Except that the final third of the last act becomes tedious and dragging while the author is trying to find a way to end it, *Idiot's Delight* is a skillfully written comedy that, as a theatre-piece, probably deserved popular approval. Its characters are plausible, its scenes are expertly constructed and the lines sizzle with effervescent and mature humor. Deft craftsmanship, however, is overshadowed by serious moral and ideological delinquencies. The leading characters are a man and woman who casually slept together one night in an Omaha hotel and after many years meet again in a hotel in the Italian Alps. That is the skeleton of the story which Mr. Sherwood embroiders with an angry, almost hysterical, protest against the wickedness of war.

In 1935 Mussolini was international villain No. 1, with Hitler, just beginning to hit his stride, a rather distant second. Russia was being publicized by statesmen who should have known better as a "democratic" nation which only wanted to live in peace with the rest of the world while completing a noble economic experiment. Sherwood, a superficial observer of trends in current events, fell in step with the statesmen and diplomats and made his *Idiot's Delight* a diatribe against fascism. In retrospect the play is dramatic nonsense.

Sherwood, a competent playwright, makes the mistake of imagining himself a thoughtful dramatist comparable with Edmund Rostand, Henrik Ibsen and George Bernard Shaw. Actually,

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he bears a closer resemblance to George M. Cohan except that Cohan had the good sense never to fancy himself a philosophical dramatist and peer to Strindberg. Sherwood lacks the vision, the capacity for patient observation, the sense of permanent values—or whatever it takes to lift a journeyman playwright to the higher level of dramatic moralist, from Scribe to Yeats.

The time spirit is always catching up with Sherwood and making him look like a monkey. He wrote *There Shall Be No Night* when Finland was heroically resisting a Russian invasion during the Hitler-Stalin alliance. In a later production of the play, when Stalin and Hitler were enemies—the former supposed to be on our side—and Finland had become a reluctant ally of Hitler, the scene had to be changed from Finland to Greece. *Idiot's Delight*, like *There Shall Be No Night*,

has become a dramatic anachronism.

Aside from stating in three acts what General Sherman more succinctly said in three words, *Idiot's Delight* makes no comment on war, its causes and probable prevention, more original than might be expected of a random soapbox orator who has memorized a spiel handed out by the Stockholm Peace Conference. The scenes in which one character suggests that God is the idiot referred to in the title and another declaims that he could do a better job of running the universe are not even original in their blasphemy, since they could have been dictated by any casual village atheist.

George Schaefer directed the production and Eldon Elder looked after the lights and designed the set. Mr. Tracy and Miss Chatterton are supported by a competent and conscientious cast. **THEOPHILUS LEWIS**



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FILMS

FABIOLA is a story about the persecution of the early Christians in pagan Rome but it has a lot more in common with Cecil B. de Mille's *The Sign of the Cross* than it has with Cardinal Wiseman's novel, from which it takes its title. Obviously produced with great care and on a lavish and spectacular scale, it ends up none the less as a dull and not very edifying movie, the blame for whose failure it is difficult to place.

The picture was made in Italy with a French-speaking cast. For American distribution its three-hour running time has been reduced by nearly one-half and English dialog has been

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"dubbed in" under the supervision of Marc Connolly. Whether the fault was inherent in the original or is due to the drastic editing or to the impression of remoteness given by dialog spoken in one language to synchronize with lip movements in another, or arises from all three sources, the progress of the film is obscure and undramatic.

The story concerns the final attempt of pagan Rome's ruling class to stave off Constantine's Edict of Toleration by engineering a political murder and putting the blame for it on the Christians. This plot is successful enough to bring most of the available Christians into the arena, whence some of them are rescued by the nick-of-time arrival from abroad of the Emperor himself.

RELIGION AND AMERICAN DEMOCRACY

by George H. Dunne S.J.

This is the widely circulated AMERICA PRESS Booklet containing the reply to Paul Blanshard's *American Freedom and Catholic Power*.

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Occasionally the picture's delineation of a decaying, outmoded pagan society struggling to preserve itself has some vitality. On the other side of the conflict, the efforts of the gladiator hero to save his fellow-Christians without taking up the sword have considerable emotional impact.

The film as a whole, however, fails to come to life and confirms the impression given by the earlier de Mille epic that on the screen the sufferings of one martyr may be edifying but martyrdom on a mass-production scale tends to look a little ridiculous.

A further unfortunate element is the film's watered-down version of Christianity. Its Christians are good people who preach brotherly love and reject violence, but nowhere is it evident that they have firmly-held common beliefs or a sacramental system or a priesthood. The cast is headed by Michelle Morgan, Henri Vidal and Michel Simon, but the capable actors who speak the English dialog are anonymous. (United Artists)

TALES OF HOFFMAN is the laudable attempt by Michael Powell and Emeric Pressburger, who created *Red Shoes*, to put together a film made up entirely of music and ballet. Offenbach's opera, with its lovely score and its intentionally fantastic plot about the three ill-starred love affairs of the poet Hoffman, takes happily to the producers' imaginative style, technical virtuosity and surrealist Technicolor decor. The first episode, in which Hoffman (Robert Ronseville) is hypnotized into falling in love with a mechanical doll (Moira Shearer), is such a complete delight that the rest of the picture suffers by comparison. It is nevertheless a tasteful and stunningly beautiful adult diversion. In this reviewer's opinion its pure fantasy is more artistically sound than the distracting and uncertain combination of the unreal and the mundane in *Red Shoes*. (Lopert)

THE EMPEROR'S NIGHTINGALE is a delicate, impishly humorous feature-length puppet film in Agfa-color which recounts Hans Christian Andersen's fairy tale about the poor little emperor of China, hemmed in by artifice and ceremony, who learns about beauty and truth and simplicity from the song of the homely nightingale. Made in postwar Czechoslovakia, the picture has no loaded ideological slant in its American adaptation, which includes a commentary written by Phyllis McGinley and spoken by Boris Karloff. Its main drawback is that young audiences may feel it has too much subtle artistry and too little pace, while their more perceptive elders may find seventy minutes of puppets too much of a good thing. (Rembrandt)

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JESUIT HOME MISSION. My hope — a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

JESUIT MISSION. I shall devote part of my time during 1951, my Golden Jubilee Year in the Society of Jesus, to helping the Jesuit Mission in Belize, Central America, erect a much-needed college building. To my prayers to Francis Xavier and the Little Flower, co-patrons of the missions, you may add your financial assistance. Rev. Jos. M. Kiefer, S.J., St. Ferdinand Rectory, Florissant, Mo.

MISSIONARY PRIEST struggling to build school; 115 Catholics in two counties of 85,000 population. Please help us! Rev. Louis R. Williamson, Hartsville, South Carolina.

THE BEST WAY to supplement pension plans, read "What you should know about investing." Box 111, Girard, Pa.

CORRESPONDENCE

Letter to inductees

EDITOR: The "letter to a prospective inductee" by Avery R. Dulles, S.J., (AM. 5/5) was excellent and very timely. Among the books which Mr. Dulles suggested for the prospective serviceman, he might have included *The Difficult Commandment* by Rev. C. C. Martindale, S.J. (P. J. Kennedy, N. Y. 50c.).

I would like to put this penetrating book into the hands, not only of every inductee, but of every young man in the country.

JAMES THOMPSON, JR.
Woodside, L. I.

Teaching the encyclicals

EDITOR: With reference to your May 21 article, "Catholics and the social encyclicals," the College of Arts and Sciences of the University of Detroit introduced the course entitled "Papal Program of Political and Social Reconstruction" in the fall of 1950 as a general degree requirement in senior year. This means that from now on all students of the college will take the course before graduating.

The course, administered by the Department of Political Science, consists of text analysis not only of *Rerum Novarum* and *Quadragesimo Anno*, but also of such significant papal pronouncements as *Summi Pontificatus*, *Divini Redemptoris*, *Immortale Dei*, the Christmas Message of 1944, etc.

Another requirement for seniors introduced at the same time was a course called "The United States in World Affairs."

GEORGE A. KMIECICK, S.J.
Dean, College of Arts
and Sciences

University of Detroit
Detroit, Mich.

(Well done. A Catholic layman and AMERICA contributor, Dr. Tibor Payzs, teaches the "Papal Program" course. A more difficult problem is to reach all students in Commerce and Finance, Engineering, Law, Dentistry and the Evening Division. The author of our article, it so happens, introduced the "Papal Program" course, then an elective, at U. of D. in 1948. Reaching all students in the University would, of course, require a very large staff. Ed.)

The "Great Debate"

EDITOR: Your editorial, "An unbalanced strategy" (5/5), is soothing to the nerves.

Our Catholic people should have brought to their attention from time to time the history of the Catholic Church in France during the nineteenth century and the light shed on it all by Leo XIII.

MATTHEW BROSSARD
Madison, Wis.

(*Meaning Catholics can carry too far the role of being irreconcilable to national policies?* Ed.)

EDITOR: . . . If we lose China, how about the lives of Catholic missionaries and nuns, to say nothing of the vast sums of money we have spent building up these missions?

FRANCIS L. FORD
East Paterson, N. J.

(*General MacArthur has revealed no intention of trying to knock out the Mao regime in China. See AM. 5/19, p. 181, answer to question 5. His only aim, as he said dozens of times in his testimony, is to STOP THE RED AGGRESSION IN KOREA. In view of this undeniable truth, we wonder why Catholics keep using this line of argument.* Ed.)

EDITOR: Each and every reader of AMERICA should make it his business to study the complete text of General MacArthur's testimony. It will take time, but will be well worth the effort involved.

U. S. News & World Report has published the text in its issues of May 11 and 18. Copies of the transcript can be obtained from members of Congress.

(MRS.) JULIANA DUNN
Troy, N. Y.

(U. S. News gave the full text through May 8, then offered to send readers the rest separately. The N. Y. Times gave the full text through May 25, including Bradley's testimony, then "abridged" the reports. Ed.)

Pius XII and world federation

EDITOR: Fr. Conway's interpretation of the statement of Pope Pius XII on world federation (4/28) is the finest article I have seen on the subject. I have gained an entirely new concept of the issue.

I was deeply impressed by the editorial on the MacArthur controversy, too.

THEODORE F. BAER
Laguna Beach, Calif.